

DOCUMENT RESUME

ED 288 693

RC 016 520

AUTHOR McIntosh, Billie Jane
TITLE Special Needs of American Indian College Students.
INSTITUTION Mesa Community Coll., AZ. Office of Research and Development.
PUB DATE May 87
NOTE 43p.
AVAILABLE FROM Mesa Community College, Office of Research and Development, 1833 W. Southern, Mesa, AZ 85202 (\$5.00).
PUB TYPE Information Analyses (070)
EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Academic Advising; *American Indian Education; American Indians; *Career Guidance; College Preparation; College Students; Community Colleges; *Counseling; Cultural Differences; Culture Conflict; Curriculum Enrichment; Dropout Rate; *Dropout Research; Dropouts; Educational Counseling; Expectation; Financial Problems; Higher Education; Language Skills; Motivation Techniques; *Needs Assessment; Objectives; Services; Student Attitudes; *Student Needs; Universities; Values; Work Experience Programs

ABSTRACT

Weak academic background, cultural shock, inadequate support services, English deficiency and other needs have been identified as reasons why only 10% of American Indian college freshmen graduate from college. A review of the literature shows that harmony and pride present a cultural conflict in adjusting to exposure to non-Indian society. Value conflicts, motivational factors and financial problems were contributing factors to a high drop-out rate (75-93%) at the University of Minnesota (Duluth). University of California (Los Angeles) research found that distrust of the institution, unrealistic expectations of education and the University environment, and a lack of counseling contributed to the dropout rate. A Mesa Community College study showed that 73% of those students surveyed needed personal-career interest assessments and 35% needed personal counseling. Other surveys show the need for heritage consistency, academic preparation, English language skills, realistic career goals, American Indian faculty and curriculum (including the opportunity to study their own culture), financial aid, and reservation-relevant education. The Dallas County survey recommended hands-on job experience to promote better job placement after graduation. Community colleges are thought to best serve the American Indian student, being community-oriented, socially, economically, and culturally mixed, lower priced, and offering more counseling.
(JMM)

* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *

ED0200072

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

✓ This document has been reproduced as
received from the person or organization
originating it.
☐ Minor changes have been made to improve
reproduction quality.

• Points of view or opinions stated in this docu-
ment do not necessarily represent official
OERI position or policy.

"PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY

Billie Jane
McIntosh

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."



SPECIAL NEEDS OF AMERICAN INDIAN COLLEGE STUDENTS

By

Billie Jane McIntosh

TABLE OF CONTENTS

INTRODUCTION.....	3.
I HISTORICAL BACKGROUND.....	4.
Treaty Obligations.....	5.
Indian Education, A Failure.....	6.
Self-determination - New Goal.....	8.
II NEEDS IDENTIFIED.....	10.
Harmony.....	10.
Pride.....	11.
Trust.....	13.
American Indian Leadership.....	15.
Academic Preparation.....	15.
English Language Skills.....	17.
Realistic Career Goals.....	19.
Lack of American Indian Faculty.....	20.
American Indian Culture Classes.....	22.
Grants, Not Loans.....	23.
III PROGRAM RECOMMENDATIONS.....	25.
Counseling.....	25.
Go Slow.....	26.
American Indian Studies.....	29.
Be Reservation - Relevant.....	30.
Special Urban Indian Program.....	32.
Research and Evaluation.....	33.
Community College.....	34.
CONCLUSION.....	35.

APPENDICES

REFERENCES.....	iii
GUYETTE AND HETH SURVEY.....	v
AIC PROFESSIONAL NEEDS SURVEY.....	vi

SPECIAL NEEDS OF AMERICAN INDIAN COLLEGE STUDENTS

INTRODUCTION

Weak academic background, cultural shock, and inadequate supportive services are some of the reasons that have been named as reasons only 10% Of American Indian college freshmen ever graduate from college. (Congressional Hearings, 1978). English deficiency is the major barrier to educational competency, according to a 1981 survey conducted by the National Indian Management Service, Incorporated, with a grant from the United States Office of Education. (Brod and McQuiston, 1983)

These and other reasons have been identified as special needs of American Indian college students. If there are special needs, are the institutions trying to meet those needs? Who is to be accountable - colleges, high schools, grade schools, the Bureau of Indian Affairs, individual tribes, the Office of Human Services?

This paper will review the literature- a short historical summary of American Indian education in general, and some findings from more recent research programs at some of the colleges and universities. Some program recommendations will be named, with some examples.

HISTORICAL BACKGROUND

The education of American Indians has been a reflection of policies and history of Anglo-European political and social relations with tribes. In the Southwest, early Spanish military and missionaries as well as the Mexican government were aware that education is a form of cultural transmission and cultural change. The process of acculturation was their reason for schools. There was misinterpretation of Indian culture, and greed for Indian controlled land. Early Franciscans and Jesuits wanted to convert and civilize the pagan natives; the Mexican military wanted to assimilate the American Indian for the glory and nationalism of Mexico, and Early American policies attempted to exterminate the troublesome populations. All these negative policies and attitudes were reflected in the educational philosophy and curricula. (Van West, 1976)

In 1879, the House Report No. 29, 46th Congress, 1st Session, it was recommended that abandoned Army Barracks be used for Industrial Training Schools for American Indian youth. They wanted to remove the youth from all influence of their tribes.

"Is it not wise economy to occupy these government buildings for the objects contemplated, and employ Army officers who are fitted as teachers and otherwise, in connection with such schools, and to vigorously and adequately provide for and enforce the treaty stipulations recited; thereby not only discharging a solemn government obligation and duty but speedily accomplishing the education, elevation and civilization of all savages of our land?"

Treaty Obligations

Education is a legislated right to American Indians, according to numerous treaties between tribes and the United States Government. Almost one billion acres of land was granted by tribes to the United States, since the first treaty was submitted to the Senate by President Washington, May 2, 1789. Yet, today, educational grants for college attendance are available to only about half those American Indians who apply.

Whether they were fulfilling treaty agreements or "civilizing the savages," the government proved it's intent to provide some kind of education. In 1893, Congress authorized the Secretary of Interior to withhold food rations from parents whose children were not in school. For the most part, this education meant children being forced away from their families to spend nine months a year in boarding schools.

Some American Indians have attended college ever since the establishment of higher education in this country. Dartmouth College was founded in New Hampshire during colonial times, and largely for the purpose of educating American Indians. Though few American Indians were ever successful at college, these were among the elite (Whites and American Indians) since college attendance was not available to the general public during those days.

The Reorganization Act of 1934 and the efforts of John Collier, Commissioner of Indian Affairs began the change in attitude and value of American Indian culture. In the 50 years

since, attitudes toward the American Indian have changed dramatically. (Van West, 1976)

As legislated by the United States Government, from numerous treaty agreements with tribes, financial needs for American Indian education should be met by appropriations from the Congress through the Bureau of Indian Affairs. Education for American Indians is actually a right, by law, and not a privilege as it has been interpreted. (Locke, 1973)

Indian Education, A Failure

Senator Robert Kennedy wrote to the Chairman of the Committee on Rules and Administration, January 30, 1968:

".....the quality and effectiveness of Indian education is a test of this government's understanding and commitment.....statistics we have are the most eloquent evidence of our failure: approximately 16,000 children are not in school at all; drop-out rates are twice the national average; the level of formal education is half the national average; Indian children more than any other group believe themselves to be "below average" in intelligence; Indian children in the 12th grade have the poorest self-concept of all minorities tested; the average income is \$1500.00, which is 75% below national average; his un-employment rate is ten times the national average."

The Congressional Record of the 91 Congress, 2nd Session, No. 51:

"Following the hearings on December 13-14, 1968, the Sub-committee on Indian Education prepared a plan to consider the following: (1) The failure of Indian Education has deep historical roots and is inter-related with a general failure of national policy. (2) The failure of Indian Education must be examined in the context of the most severe poverty confronting any minority group in the United States. (3) Indian education is a cross-cultural transaction. It must be

examined in terms of its complexity of causes and psychological and social effects. (4) Indian education has evolved the Federal Boarding School which deserves special attention and concern. (5) Indian education takes place in a great diversity of geographical and cultural settings."

Based on these considerations, a plan proposed a review of the history of Indian education in the United States in light of national policy and legislation, research to define causes of failure, visits to Federal Boarding Schools, field investigations, field hearings to learn American Indian viewpoints, and, finally, Washington, D.C. hearings to focus on two areas of concern to the subcommittees: (1) social disorganization and emotional maladjustment in Indian communities, as a cause and result of educational failure; and organizational failure of the Bureau of Indian Affairs to work out a sound and effective educational program and to provide national leadership for improvement.

Title IV, Indian Education Act of 1972, P.L. 92318, established a National Advisory Council for Indian Education and an Office of Indian Education within the Office of Education. It provides formula grants based on the number of Indian pupils enrolled (Part A), authorizes grants on a competitive basis directly to Indian tribes and organizations as well as to state and local education agencies (Part B), and, provides funds for Adult Education (Part C). The Indian Education Act is somewhat successful, now that American Indian people are consultants, doing the planning, and there are urban tribal members included.

Self-Determination---New Goal

"Maximum self-determination," was the primary goal of the Johnson-O'Malley regulations as revised by 38 major Indian organizations on February 28, 1974. Known as the "Red Regs," this group had rejected the Bureau of Indian Affairs' own revision, Proposal Rules of January 11, 1974. The Bureau of Indian Affairs accepted the Indian citizen's version of the revised regulations on September 4, 1974.

To implement the "self-determination" goal, each Indian community must authorize an education committee from out of it's members. The committee must make an assessment of the education needs of the community, participate in contractual negotiations, participate in the planning, developing, evaluation, and monitoring of the programs, hear complaints, by Indian students, and their parents, and meet regularly with personnel at institutions serving their children and local educational agencies, and establish rules for conducting it's offices. (Locke, 1974)

To this point in the history of American Indian Education, one can trace the movement through several stages over the past 125 years. At first it was purely for socialization or acculturation reasons that American Indian education was promoted. Per the treaty agreements, the Anglo-European invaders were able to secure land from the Natives and the power (interpreted as privilege) to enforce their culture upon the American Indians. The Bureau of Indian Affairs, delegated through the Interior

Department, was established to administer the appropriations for this continued acculturation. Changes in attitudes began in 1934 with the Reorganization Act led by John Collier, returning tribal sovereignty to tribes. Title IV Indian Education Act of 1972 placed policy-making power of American Indian Education with the Indians themselves. In 1974, Indian Organizations united and revised federal policy for the administration of American Indian education.

More slowly there has been an increase in American Indian college freshmen, according to the American Indian Studies Center, University of California at Los Angeles. By 1936, one out of 50 American Indian high school graduates entered college; in 1950, one out of six BIA high school graduates entered college; by 1971, one in three American Indian high school graduates in Arizona, New Mexico, and Oklahoma entered college. (Brown,1981)

Though this writer has observed a change in American Indian college students since 1974, the retention rate is still low. In terms of legislation, public opinion, and evidence of a more confident American Indian student, American Indian education has never been better. But why are colleges not graduating more of their American Indian students?

NEED IDENTIFIED

Counseling needs have been listed more often than any other need. Referring to several surveys made and to other research done by professionals in the field, some of these findings follow.

Harmony

How can an individual American Indian student keep from being stressful, when there are many personal conflicts with deciding which values are right? Is it possible to integrate those values making it possible to excel in college, learn skills, become educated, and still be "an Indian" without cultural conflict? Which ever way he chooses, he is faced with stress. Even those people in touch with traditions are affected by the radical changes taking place throughout our culture and society. (Edgewater, 1981).

Beauty and harmony, according to the Navajo value system, must be maintained in one's social, mental, environmental, and physical being. "Sickness" is one's state of being whenever there is a lack of beauty and harmony. All social, religious, and medical help is meant to restore and maintain this beauty and harmony, states Linda Edgewater, writing about "Stress and the Navajo Student" in the Journal of American Indian Education, May, 1981. For many American Indians, entry into college is their first prolonged exposure to non-Indian society. Adjustment to this new environment has proven difficult, leaving many American Indians with an experience of failure that burdens them throughout

their early years. (Brown, 1981.) This culture shock is compounded by misunderstanding and often hostility reactions from non-Indians. For example, the non-Indian may interpret the silence of the American Indian to be disinterest, or apathy, when, in fact, some anthropologists say it is actually an "ethic of non-interference." (Van West 1976) Ironically, the non-Indian may be resenting the American Indian for what is actually an act of respect.

Pride

For those urban American Indians, this silence may stem from a basic antagonism to white society that developed from a history of rejection and discrimination, according to Joan Albon (1972) She wrote that many fundamental Indian values are not compatible with American culture, and some are directly opposite to the principle of the competitive capitalistic order of the American society.

"The Indians own confusion between two beliefs and value systems contributes to his insecurities and makes him ashamed, within himself, of reservation poverty and primitive beliefs." (Albon, 1972)

Pete Asure, a Tlingit/Tsimpean (Alaskan tribe), on the Central Oregon Community College faculty, maintains that pride and dignity can only be regained by the American Indian after self-determination has been returned to him. He said that self-determination is the only solution to the so-called cultural conflict, which he defines as people's un-willingness to accept beliefs other than their own. In fact, the whole racial problem

of all minorities can be traced back to the cultural conflict in the minds of the dominant white society, according to Azure. The life style of the American Indian students is totally different from the Anglo; the Indian places high value on nature and on family, and finds competition totally unacceptable. (Azure, 1974)

Differences in value determination criteria, or in what is considered "right," are noted in James Biglin's study, "Cultural Values In Indian Education: A Study of Parental Attitudes and Values Toward Education on the Navajo and Hopi Reservations. He trained Navajo and Hopi interviewers, who traveled throughout the two reservations, completing the questionnaires to find out what values were desired for the education of their children. For the Navajo/Hopi, what is "right" is influenced by one's inherited position in the family, by tradition, and by age. What is "right" among non-Indians is influenced by what one has accumulated in money, land, information or education. (Biglin, 1971)

Value conflicts, and/or motivational factors, and financial problems were among the factors causing a high drop-out rate (75-93%) reported from a survey conducted by the University of Minnesota at Duluth and the Minnesota Chippewa Tribe. This School of Social Development study interviewed two separate groups. Eighteen American Indian interviewers personally (some by phone) interviewed 125 different persons. The interview schedule was developed by:

1. Review of the literature and developing questions.
2. Collecting questions from key professors in Indian Education.
3. Combining questions in a single instrument.
4. Asking tribal representatives to review and suggest modifications.

The interview instrument sought information on:

1. Perceptions of academic preparation.
2. Parental and community attitudes.
3. Experiences while in college.
4. Factors which promoted and hindered success in school.
5. General background.

A second component involved interviews with eleven educators from institutions where large numbers of Minnesota Chippewa tribal students were enrolled. They were asked about their views on factors that helped or hindered Indian students and what changes would assist students in completing college.

Drop-out rates reported were as follows:

1. 43% of students completed less than one year of college.
2. 39% completed more than one year, but less than a four-year degree.
3. 18% completed four years or more.
4. Of those left, 26% eventually obtained their degrees.
5. Of those remaining 83% returned if conditions were right.

Trust

Other findings, different but yet revealing a need for counseling, from preliminary results of a nation-wide needs assessment for American Indians in higher education were presented at the American Educational Research Association meeting in Monteval, Quebec, April 11, 1983. This UCLA American Indian

Studies research found that, at the university level, there was distrust of the institution, unrealistic concepts of rewards for education, and unrealistic concepts of expectations of the University environment. They found there was lack of proper academic counseling, especially at the freshman level. They reported there was less cultural pressures at the community college and four-year college than at the universities. (Guyette and Heth, 1983.)

From the Academic Survey section of the UCLA study, out of the 13 reasons for dropouts, only three did not relate to a need for counseling. The nine counseling-related needs were:

1. Financial problems,
2. Home problems,
3. Lack of motivation,
4. Lack of goals,
5. Lack of role models,
6. Home sickness,
7. Alcohol/drug abuse,
8. Loneliness,
9. Lack of support system,
10. Housing
11. Health

The community survey section of the study listed lack of goals and lack of role models higher on the list.

Preliminary findings from a student survey taken at Mesa Community College, with a 27% response, show that 73% of the students need personal-career interest assessments, and 35% need personal related counseling. With the present situation of only one American Indian counselor/instructor on the faculty, many of these students will leave the college without the help they need. (M.C.C. 1985)

American Indian Leaders

Addressing the "heritage consistency" element (degree to which a student's life style and behavior reflects his historical tribal culture), two professors at Northern State College at Aberdeen, South Dakota, have listed the major counseling issues for American Indians in general:

1. Alcoholism (involving individual, family and social relationships).
2. Sense of distrust toward non-Indian helping professional.
3. General stress of cultural discrimination.
4. Some degree of alienation (lack of identity).
5. Lack of successful American Indian role models.
6. Fear of failure, success, or ridicule.
7. Frustration when others respond to them as American Indian and not as individuals.
8. Possible sense of separation and alienation from tribe and extended family as a result of commitment to education or achievement. (Zitzow and Estes, 1980)

Academic Preparation

Other than counseling needs, another need high on the list is "academic preparation." Lack of previous educational skills was the top reason for drop-outs, according to the UCLA survey, reported by Susan Guyette and Charlotte Heth in 1983.

The three groups surveyed were:

1. Academic Programs
2. Indian Community Programs
3. Senior American Indian students

"Cognitive development" has been named as the need on which to concentrate for academic success, regardless of the ethnic

background of the student, according to Marilyn B. Fleming, writing in Journal of American Indian Education, October, 1982. Wanting to determine if there was a relationship between problems experienced by women in college and ethnicity, she administered the Moody Problem checklist to 114 women students. Results showed that although all women experience problems, these problems were not unique to Navajo women students. (Fleming, 1982)

Similarly, the University of Minnesota/Chippewa Tribe survey found that 76% of the students reported they were not well-prepared for college. They wanted to learn study skills and math skills.

American Indian freshmen, on the average, completed only seven credit hours per semester, earned less than a "C" for the year, and most were for non-transferable credits, according to a Government Accounting Office report of November 3, 1977. The GAO visited seven educational institutions that enroll about 2000 American Indian students.

On academic achievement data obtained on 430 random sampling, they were found to have lower assessment test scores and lower accumulated GPA than the general population. Freshmen students academic performance was below the minimum GPA needed to graduate. About 54% of the freshmen did not return to the school in which they first enrolled. American Indian graduates had a 2.7 GPA. (Congressional Report, May 18, 1978)

English Language Skills

As mentioned in the introduction of this paper, English language deficiency is a major barrier to educational competency for American Indian students, according to a needs assessment conducted with a grant from the United States Department of Education in 1981. It was found that only about half of adult Indians spoke English as a child at home, although all were educated in English. Now, as adults, 25% still do not speak English and most have difficulty with it. (Brod and McQuiston, 1983)

Even though the ratio from reservation or city is 50/50 among the American Indian students at Mesa Community College, the communication skill need extends across both groups. Preliminary result of a questionnaire showed that at least 65% of the students believe they need help in developing study skills and in test-taking. Fifty percent need help with reading and comprehension. (M.C.C. 1985)

The United States Department of Education awarded the grant to the National Indian Management Service, Inc. so that the Office of Indian Education could make operational decisions.

They:

1. Identified national and regional levels of functional literacy and of educational attainment and a needs of adult American Indians.
2. Gave information about GED/ABE programs to adult Indians.
3. Analyzed relationships of social indicators and education services to levels of adult Indian literacy and attainment.

4. Summarized policy and program implementation and recommendations for educational needs of Indians.

Data was gathered from SEA (State Education Agency) and IEA (Indian Education Act) and 4000 adult Indians at random. Findings show that 57% have a high school diploma or GED; 33% are dissatisfied with their education; 75% would like to have had more education. American Indian adults have received three years less education than the United States population as a whole.

On the APL (Adult Proficiency Level) for skills for which there are national norms in areas of health, communication, law, consumer education and occupational knowledge, the American Indian lags far behind the nation as a whole. They are at a great disadvantage and "cannot be taken seriously in competing for jobs, understanding contemporary life, taking advantage of health benefits, being effective consumers, or of availing themselves of legal remedies." (Brod and McQuiston, 1983)

If knowledge is measured by scores of the 3R's, adult American Indians are able to answer three-fifths of the items (those east of the Mississippi far exceedig the West). Average scores of 52% compares with 85% for the national norm.

Other findings of the National Adult Indian Education Needs Survey revealed that: one-fifth of adult Indians have been enrolled in ABE, GED, SEA programs; 35% of these programs were operated by an Indian group or community agency, 26% by a grade school or high school, 15% by a private vocational school, 14% by a community colleg or university, eastern Indians depend mostly on

local Indian groups for their educational needs, and western Indians depend on outside institutions. (Brod and McQuiston, 1983)

Realistic Career Goals

Vocational training and/or academic preparation relevant to reservation and Indian community needs has been identified as a major need for American Indian students.

In the UCLA Needs and Projections Paper referred to earlier, Guyette and Heth point to the "gaps" between what the reservation wants and what the institutions offer. Although the assesment of the job market in American Indian communities revealed they had a high need for professionals in business, health, law, and medicine, the institutions were actually preparing American Indian students for these fields: 17% or more, for elementary and pre-school education, 11% or more in art, 10% or more in history, and 9% or more in counseling. The institutions involved in the training or education varied. Only 10% of the students were obtaining their vocational training at the community college; most vocational training was obtained from either a vocational school or from an employment training program. Only 14% obtained professional education at a community college; though 21% obtained it at a combination of community college and university. 20% obtained their education solely at the university. (Guyette and Heth, 1983)

A face-to-face survey of 1,260 American Indian residents in

Dallas, Texas, to ascertain their educational needs, revealed most are in low-skill, low pay jobs, and want to upgrade themselves. Of the 64% who were employed, 80% wanted to go back to school to either upgrade themselves, or to obtain a different job. Many would like training for management and eventual self-employment. Of the 36% unemployed, reasons given were need for skill development. Only 23% were now continuing their education and an additional 64% would if it would better their lives. Most American Indians are young with families and need an income while attending school; the average adult American Indian in Dallas is 25 years old, married with 3 children, has relatives living in the home, has less than a high school education, some vocational training, manual skills, has been a Dallas resident less than a year, and has a rural background. Many have received inadequate training in one or more occupations, had little opportunity for training in highly skilled and high paying professions, and received training that is now obsolete. Many do not qualify for BIA assistance, because BIA will assist with only one training program. There are few role models because of the low incidence of American Indians in the professions or management.

Lack Of American Indian Faculty

In other surveys the lack of role models has been pointed out, especially evident among college faculty members. The UCLA Needs and Projection Paper findings from the American Indian

Community Survey, places this role model need as the second most important reason for student dropouts. Guyette and Heth maintain there is much institutional support in the recruitment of students and services to students but not much cooperation in the hiring of American Indian faculty. (1983)

Indian faculty are needed to improve curriculum, to be counselors and to be role models, writes Morgan Otis of the Department of Native American Studies at California State University at Sacramento. He cites this as one of the three basic academic needs (the others being skills to make up deficiencies, and culture as part of the standard curriculum.

Recruitment and retention of Indian personnel is crucial, and should be an institutional commitment, according to the concluding discussion in the University of Minnesota/Chippewa tribe study study (Felk and Aitken, 1983). Unless it is an institutional commitment, it is a problem that will continue. All institutions have had problems acquiring American Indian faculty and continue to do so.

American Indian Culture Classes

Closely related to the problem of lack of American Indian role model faculty is the need for American Indian culture curriculum. Morgan Otis calls this the second most important academic need, and maintains it should be "standard curriculum." He writes that Native American tribal groups are an important field of study that has suffered due to lack of scholarly material available, and when corrected, it will emerge as a discipline. He maintains it is necessary that American Indians have the opportunity to study their own culture, take classes in History, Art, Music, etc., that have relevance to them. He writes it is necessary because it helps to raise American Indian culture and thought to the level it should have occupied all along...that of a "viable and essential part...of experience in the Americas." There is also a need to correct the fears and mis-conceptions non-Indians and Indians have about Indians. These courses would help the prospective social worker, teacher, engineer, etc. who may be planning to work on or near an Indian reservation. (Otis, 1980)

There will be a trend toward more American Indian Studies in the future, but institutional administration need to become more committed. Today's American Indian student has needs different from those of the 1960's; the student may be a second generation child of Relocation, may have been born in the city, probably went to public schools, may not speak a tribal language.

He is still American Indian and different from non-Indians. (Guyette and Heth, 1983), still, administration continues to withhold making an effort to hire faculty to teach American Indian courses.

Grants, Not Loans

Financial aid, the major need, according to Morgan Otis, should be in the form of grants and not loans. To add the weight of a loan debt just adds to the burden of mental and financial stress already on the student. (Otis, 1981) The UCLA Needs and Assessment Study lists financial problems as the third major cause of drop-outs in the overall data collected from the three different populations surveyed (academia, Indian Community, and senior students). It was the number one cause on the survey from the academic group. (Guyette and Heth, 1983)

The University of Minnesota/Chippewa study concluded that financial aid packages need to be examined to see why a majority of students reported inadequate funding for transportation, clothing, and medical expenses and chld care. (Falk and Aitken, 1984) Preliminary results from a student survey at Mesa Community College revealed financial problems to be the major concern of American Indian students. (M.C.C., 1985)

Of the Mesa Community College American Indian Student Questionnaire responses, 95% revealed a concern about how they could finance their education. Some kind of financial aid is being received by 75% of the respondents (grants, loans,

scholarships) and 25% are either personally, or with family help, providing their own finances. (M.C.C. 1985)

Other needs mentioned include:

1. Indian families and community support need (Falk and Aitken, 1984; and Hearings on H.B. 9158, United States Congress, 1978);
2. Research to drop-outs to see if problems are different from those expressed by students still on campus. (Fleming, 1982);
3. Careful assessment of educational needs in the community....is necessary for community college success (Apolonio, 1977);
4. Student organizations (Falk and Aitken, 1984)
5. Sensitization of instructors (Griffin, 1982, and Falk and Aitken, 1984)

How instructors may cause students to drop-out was the topic of a survey taken at Nebraska Community College, Macy Campus, in 1980-81. Writer William A. Griffin, Jr., gives the following results:

1. 88% of the students believe instructors talk down to or ridicule students.
2. 87% say instructors show disinterest in students' views, or their problems.
3. 82% say the instructors ask for questions, but never answer them.
4. 81% say the instructors fail to return tests or assignments, or if they do, it is weeks later.
5. 81% say instructors use concepts and classifications that students never heard of.
6. 80% believe instructors play favorites.
7. 78% say the instructors grade unfairly.
8. 77% say the instructors come to class late.
9. 76% say the instructors use lecture methods exclusively.
10. 72% say instructors come to class unprepared.

(Griffin, 1982)

PROGRAM RECOMMENDATIONS AND EXAMPLES

Although the community college offers a bridge between high school and university, only one percent of the students in the 17-19 age bracket were enrolled, according to a study made at Oglala Sioux Community College in 1978. Jeanne Smith cautions that high school counselors need to understand what the community college offers other than "the bridge;" i.e., practical job skills and Indian Studies Program.

Counseling

Counseling and support is high on the priority list for success in completing their academic program, once the American Indian student has enrolled. Counseling should be done with an understanding of the particular tribe, and not as American Indians in general. In addition, the counseling must consider the inherited abilities and limitations, and certain environmental advantages. Individual attention should be given when possible. (Van West, 1976)

The individual person should be the first consideration and not the tribe or race, contends some instructors at Northern State College in South Dakota. A critical element is heritage consistency and how the student views values on a continuum. This "heritage consistency" and "heritage inconsistency" continuum may be used to establish individual awareness of self-identity and growth. Individual concerns may be elicited by where the student places him/herself on the continuum. (Zitzow and Estes, 1980)

A "Native American Summer Bridge Program," conducted by Yavapai Community College at Prescott, Arizona, proved effective as a transition program, June 4 - July 11, 1978. The five week program was set up as an orientation to college programs and the complicated living patterns of anglo society. English as a second language, reading, study skill, vocabulary, comprehension, self-career exploration courses were offered. The career exploration course was viewed with emphasis on importance of college education to individual tribes. There were field trips to various job site, to Phoenix, and other places featuring different life styles. Extra-curricular activities included sight-seeing, picnics, basketball, swimming and tennis lessons. The Strong-Campbell Interest Inventory was administered. Of the twenty-six students enrolled in the program, 16 decided to stay and enrolled in the Fall semester. (Decker and Granzog, 1978)

Go Slow

Over-recruitment of the American Indian student should be guarded against, as it may be a contributing factor to the high drop-out rate. Sometimes those only marginally interested may be persuaded to go to college, warns Brown. He suggests that the involvement of the high school counselor be included in the recruitment process. At this transition stage, premature selection of an academic major is to be avoided. This is a problem to all American Indian students due to their limited exposure to a wide variety of careers, and inadequate counseling

in high school. Students should be encouraged to wait until the sophomore year. Avoid false starts which make it a longer time to complete a program, states Brown. Avoid having first year academic failures by allowing freshmen American Indian students to take their first year courses on pass/fail basis. Research shows much improvement during the junior and senior year. (Brown, 1981)

Making the transition from high school also requires understanding personnel, counselors and instructors.

Trustworthiness is one characteristic that counselors must show if they are to be successful with American Indian clients. As instructors are involved in much counseling, this rule should hold for them also. They must select an appropriate counseling technique. The behavioristic model is preferred over psychoanalytical, humanistic, or existential models. "Here and Now" is the preferred orientation, emphasizing specificity and accountability. The student possesses the potential for change and will make the decision about acting on what information he receives in counseling. (Bransford, 1982)

Although the American Indian student will talk to the counselor (or instructor) about school-related problems and about future plans, he is more likely to depend on "significant others" to talk of personal problems. They tend to not utilize existing counseling programs and it has been suggested this attitude comes from a general distrust of all non-Indians. (Bransford, 1982)

Perhaps they sense that assimilation is still being tried. Van West refers to this in her discussion of teacher training at institutions in the Southwestern United States. She mentions that Brigham Young University at Provo, Utah, has been called a prime example of holding assimilationists attitudes about American Indian traditions and values. Also named, was Arizona State University for its focus on teaching certain values to teachers of American Indian children, to overcome what they view as a void in American Indian society for the forcing of formal educational achievement. Northern Arizona University and the University of Arizona are also at fault; although, they both recognize the internal dynamics of American Indian cultures, they expect the American Indian student to blend bi-culturally just as any ethnic minority, in order to succeed academically. All are, theoretically, treated equal; and this in itself is a form of prejudice or ignorance. To treat a heterogeneous group of people who differ in their capabilities, experience, and training as equally prepared for education is unrealistic. There should be individual assessment based on inheritance and environment. (Van West, 1976)

Personal counseling is especially important toward the end of the semester when the pressures of "making it or not making it" are on, according to findings of the Dallas Survey. Dropping-out three weeks before the end of the semester may be avoided. The American Indian student is hesitant to ask questions and needs a

counselor who understands the students background.

(Lawrence, 1973)

New Programs

New programs designed to help American Indian students adjust are deemed necessary because the traditional support services available to all students are under-utilized by American Indians. The catalyst for higher education programs for American Indians was the demand for Black Studies programs. In 1977 there were 150 education institutions with special programs for American Indians; some small with only an individual counselor, and others having departmental status. (Brown, 1981)

Counseling, sensitive faculty, and American Indian Studies Programs serve a combined need, according to some researchers. In the UCLA study, the American Indian studies program is given high value; i.e., it is usually inter-disciplinary and serves many functions that can help meet the expressed needs. When American Indian studies programs are established, specialized programs tend to develop, support services are promoted, and recruitment of American Indian faculty is advanced. (Guyette and Heth, 1983)

There has been a shift in American Indian Studies however, in its academic discipline. From the former emphasis in the Humanities, the high priority placement is in Business and Law, a reflection of the financial realities of tribal community life, states Guyette and Heth. (1983)

Be Reservation-Relevant

So after years of training American Indian students for jobs not relevant for their reservations, sending the brightest tribal members elsewhere after college, institutions are finally becoming aware of the need to maintain close relationships with the reservations.

A public relations program to inform reservation communities and the public at large, with pamphlets, television time, talks and demonstrations, is recommended by the Oglala Sioux Community College program. Institutions need to work with Manpower and the Indian Action Programs to provide course work, and work shops to compliment and enhance on-the-job skills. (Jeanne Smith, 1978)

Scottsdale Community College In Arizona offers a "Tribal Management Program" as a response to the vocational needs of American Indians. Actually a business curriculum with a tribal emphasis, it is designed to meet the public administration and management needs of Indian communities. While SCC has been offering a one-year Tribal Management Certificate or a two-year Associate of Applied Science Degree, some of the students are choosing a transfer degree and continuing at the university level. Navajo Community College is meeting the Navajo Reservation's need of job and basic skills training by providing satellite campus setting. At the initial pilot program, The Human Services Training and Development Program was conducted at three field sites on the reservation with approximately 30 students at each

site. Organized in four phases, during a one year period, the curriculum stressed written and verbal communication, basic computation, human relations, and Navajo cultural education.

Phase I:

Provided orientation to the program goals and included intensive classroom instruction in basic skills.

Phase II:

Continued the classroom activities but also provided the students with an opportunity for field experiences with community agencies providing human services, (teaching, social work, health services).

Phase III:

Stressed personal and community problem solving and utilized guest lecturers from the community as well as classroom instruction.

Phase IV:

Continued field experiences and had seminars on consumer advocacy, Navajo culture, etc. The students had regular examinations. (Michael Smith, 1979)

The student financial aid problem could be helped by closer tribal relationships. Brown (UCLA 1981), referring to Donald D. Ross's dissertation, recommends a contract between the BIA, the tribe, and the student, so each shares in the responsibility. The BIA with the tribe would agree to continue support for four years and the student would make the required GPA. This would help to remove the paternalistic dependent nature of the present system which requires the student to apply every year for grants. (Brown, 1981)

Special Urban Indian Program

While tribal relationships will have impact on the educational programs of many American Indian students, it will have less importance to approximately 50% of them- the urban American Indian students. The Dallas County survey recommends that an Urban American Indian program must offer the following:

1. a variety of learning situations;
2. alternative time frames;
3. "hands-on" job experience;
4. a good recruiting and referral mechanism;
5. a very strong counseling component. (Lawerence, 1977)

Employers can be helpful in placing students; the student may remain where he has worked before and the employer can arrange his hours so he can attend school. Many employers have expressed willingness to assist students to work and stay in school, to accommodate the student. Some agreed to pay tuition and transportation.

A cooperative education program is important for the urban American Indian because of job placement, which permits the individual to obtain skills and knowledge directed toward a career and also work in a career-related field periodically to make association between training and work necessary for a meaningful education. The recommended model co-op education program:

1. Work experience should be a paying job equal to an entry level position (student usually must contribute to the family needs);
2. Course work should be flexible enough to allow the student some options to overcome difficulties with the work schedule;
3. All co-op student activities should be coordinated, keeping in contact is critical;

4. Should have a career exploration component; student with a job he "may" be interested in, and in a career exploration class. (Lawerence 1977)

That the American Indian student needs supplemental funds has been pointed out many times (Lawerence, Brown, etc.) It is recommended that after the fundamental costs are taken care of, the BIA, tribal, and campus financial aid offices should all agree on the amount needed by the student for "discretionary costs" (fundamental costs being the basic tuition, books, room and board). Each student's budget should provide both fundamental and discretionary costs. The monthly stipend should cover discretionary cost, which the student will spend according to his own prioritized decisions. (Brown, 1981)

Research And Evaluation

The final recommendation may be the most important, for in many cases, all the others depend on this one: more research to determine needs and projected enrollments. Brown (1981) cautions colleges to not begin new Indian Studies Programs due to declining enrollments of American Indian students jeopardizing the funding levels. Some report new admissions have dropped by one-quarter. Until an accurate projection of attendance of American Indian students is possible, Brown maintains, no more programs should be set up.

Not only does Apolonio maintain that effective programs depend on careful assessment of educational needs, but he asks that a single individual be responsible for the development of such programs and for the college's response. (Apolonio, 1977)

Recommending more research and evaluation on Indian Education, delivery systems, teachers of American Indians, adult education in general, support of American Indian Education, Brod and McQuiston go even further. They ask for an examination of the condition of Civil Rights legislation among American Indians, and a strict enforcement of Civil Rights Laws. The rate of unemployment and residential statistics all point to discrimination; equal opportunity in education does not exist for the American Indian, they charge. (Brod and McQuiston, 1983)

Community College

Community colleges best serve the American Indian student (Apolonio, Guyette and Heth, Lawrence, Smith, Van West). They are community oriented- reflecting heterogeneity of local cultures, age groups, socio-economic classes, community needs, interests and talents. The major advantages are the low cost, relevant educational programs, vocational, technical, and semi-professional course offerings. They are smaller than the universities and offer more counseling, placement testing, and guidance than the universities.

Teaching and personal interaction are the main work of the community college instructor. The community college offers more flexibility for individualized instruction; i.e., teaching machines, A.V. aids, special courses and curriculum emphasizing personal achievement. By acknowledging the discrepancies in academic preparation and socio-economic opportunities, and by

attempting to deal with problems created genetically, culturally, economically, or academically, the community college has greater potential for reaching the goal of equal opportunity for appropriate education for all citizens, than do the traditional institutions.

CONCLUSION

The story of American Indian education requires critical attention if any progress is to be made in this generation, or in the next. When the average score for adult American Indians on the 3R's is 52% compared to 85% for the national norm, and when American Indians "can not be taken seriously in competing for jobs, understanding contemporary life,... availing themselves of legal remedies (Brod and McQuiston)," it must be called a disaster.

College counselors, financial aid directors, student recruiters, administrators, instructors, all must be educated to the needs of this special population, the American Indian students. Whether they are from the reservation or the city, married with a family or just out of high school, wanting vocational skills or a profession, these students need special attention as inheritors of a tribal background, with all the limitations and rights that includes.

Of course, one is handicapped when he has been made to be ashamed of his ancestry, and ridiculed when he does not readily behave with "proper white manners." This must be accepted, along

with the special rights of being a "treaty person," whose ancestors traded land for continued education of the generations. All of these students should be having their needs met, at least financially; they should not have to sacrifice in order to get the education they want. Having to borrow money and do work-study to get an education is really unfair and unequal treatment.

Fiscal appropriations and implementation of manpower should be immediately activated to remedy this situation. Yes, studies must continue, but action needs to start, and start now.

REFERENCES

- Albon, Joan: "Relocated American Indians in the San Francisco Area: Social Interaction and Indian Identity," reprinted by Deward E. Walker, editor: The Emergent Native American (Boston: Little Brown & Co., 1972)
- Apolonio, Coronado: "An Adult Educational Service to Indian Reservations," COMMUNITY COLLEGE REVIEW, SUMMER 1977 EJ172289
- Azure, Pete E.: "Native American Staff: A Pre-requisite to Successful Indian Education," NEW STAFF FOR NEW STUDENTS, AACJC WASHINGTON, D.C. 1974
- Bransford, Jim: "To Be Or Not To Be: Counseling with American Indian Clients," JOURNAL OF AMERICAN INDIAN EDUCATION, May 1982
- Brod, Rodney L. and McQuiston, John M.: "American Indian Education and Literacy," JOURNAL OF AMERICAN INDIAN EDUCATION January 1983
- Brown, Anthony: "Adjustment Programs for the American Indian College Student," AMERICAN ISSUES IN HIGHER EDUCATION, American Indian Studies Center at UCLA, 1981
- Decker, Don and Granzow, James R.: "Native American Summer Bridge Program," Yavapai Community College, Prescott, Arizona, June 4- July 11, 1978 ED162775
- Edgewater, Linda: "Stress and the Navajo Student," JOURNAL OF AMERICAN INDIAN EDUCATION ASU Tempe, Arizona 1984
- Falk, Dennis R. and Aitken, Larry P.: "Promoting Retention Among American Indian College Students," JOURNAL OF AMERICAN INDIAN EDUCATION ASU TEMPE, AZ JAN. 1984
- Fleming, Marilyn B.: "Problems Experienced by Anglo, Hispanic and Navajo Indian Women College Students," JOURNAL OF AMERICAN INDIAN EDUCATION, ASU, Tempe, AZ October 1982
- Griffin, William A. Jr.: "How Instructors Demotivate the American Indian Community College Student," A Report of a Survey at Nebraska Indian Community College, Macy Campus, 1982 ED13565

Guyette, Susan and Heth, Charlotte:

"American Indian Higher Education -Needs and Projections,"
paper presented at American Education Research Association,
Montreal, Quebec, April 11-15, 1983
ED232810

Hearings Before the Subcommittee on Post-secondary Education of the
Committee on Education and Labor, House of Representatives 95th
May 18 and June 14, 1978

House Report Number 29, 46th Congress, 1st Session, June 14, 1879

Lawerence, Stella (Project Director):

"Cooperative Education for the American Indian in the Dallas
County," Mountain View College, DCCCD, Texas, 1977

Locke, Patricia: "An Ideal School System for American Indians - A
Theoretical Construct", WICHE, Boulder, CO 1973

"Mesa Community College Questionnaire for Native American Students
Results," a preliminary statement, 1985, Mesa Community
College, Mesa, AZ

Otis, Morgan, "Native Americans in Higher Education, Rationale and
Retention," AMERICAN ISSUES IN HIGHER EDUCATION, UCLA, 1980

Smith, Jeanne: "Enrollment Data and Future Projections," Oglala
Sioux Community College, Pine Ridge, S.D. June 1978 ED16320

Smith, Michael F.: "A Model For Student Development in a Satellite
Campus Setting," December, 1977 ED174293

Van West, Carla: "American Indian Students and the Arizona Community
College System", University of Arizona, Tucson, Arizona,
March 1978 ED 135416

Zitzow, Darryle and Estes, George, "The Heritage Consistency
Continuum in Counseling Native American Students,"
AMERICAN ISSUES IN HIGHER EDUCATION, UCLA 1980

REASONS FOR DROP-OUTS/GUYETTE AND HETH SURVEY 1983

v

ACADEMIC SURVEY

1. FINANCIAL	50.8
2. MATH SKILLS	45.8
3. WRITING SKILLS	42.8
4. POOR STUDY SKILLS	41.8
5. HOME PROBLEMS	29.8
6. LACK OF MOTIVATION	28.8
7. LACK OF GOALS	27.8
8. LACK OF ROLE MODELS	17.8
9. HOME SICKNESS	14.8
10. ALCOHOL/DRUG ABUSE	13.8
11. LONELINESS	13.8
12. LACK OF SUPPORT SYSTEM	8.8
13. HOUSING	6.8
14. HEALTH	1.98

COMMUNITY SURVEY

1. MATH SKILLS	57.8
2. POOR STUDY HABITS	55.8
3. LACK OF GOALS	53.8
4. LACK OF ROLE MODEL	53.8
5. WRITING SKILLS	51.8
6. ENGLISH LANGUAGE SKILLS	50.8
7. LACK OF MOTIVATION	47.8
8. FINANCIAL	45.8
9. HOME PROBLEMS	38.8
10. ALCOHOL/DRUG ABUSE	35.8
11. LACK OF SUPPORT SYSTEM	34.8
12. LONELINESS	16.8
13. HOUSING	14.8
14. HOMESICKNESS	12.8
15. HEALTH	7.8

PROFESSIONAL MANPOWER NEEDS
FROM
SURVEY OF AMERICAN INDIAN COMMUNITIES

BUSINESS MANAGER	72%
ALCOHOL/DRUG ABUSE COUNSELOR	64%
R.N.	61%
M.D.	59%
EMPLOYMENT COUNSELOR	58%
MENTAL HEALTH COUNSELOR	56%
LPN	56%
TRIBAL MANAGER	57%
FAMILY/CHILD WELFARE COUNSELOR	56%
LAWYER	56%
ACCOUNTANT	54%
DENTIST	51%
PLANNER	51%
LAW ENFORCEMENT OFFICER	47%
ELEMENTARY OR PRE-SCHOOL TEACHER	47%
SOCIAL WORKER	45%
NUTRITIONIST OR DIETICIAN	44%
COMPUTER PROGRAMMER	44%
ELECTRICIAN	43%
HOSPITAL ADMINISTRATOR	43%
PERSONNEL MANAGER	41%
RESOURCE MANAGEMENT SPECIALIST	38%
COLLEGE TEACHER	38%
DENTAL TECHNICIAN	38%
PHARMACIST	38%
ENGINEER	36%
PSYCHOLOGIST	36%
AGRICULTURE MANAGEMENT	35%
PHYSICAL THERAPIST	35%
PSYCHIATRIST	35%
PUBLIC RELATIONS SPECIALIST	34%
SCHOOL ADMINISTRATOR	34%
ECONOMIST	33%
FIREFIGHTER	31%
X-RAY TECHNICIAN	31%

(FROM SURVEY BY GUYETTE AND HETH, 1983)